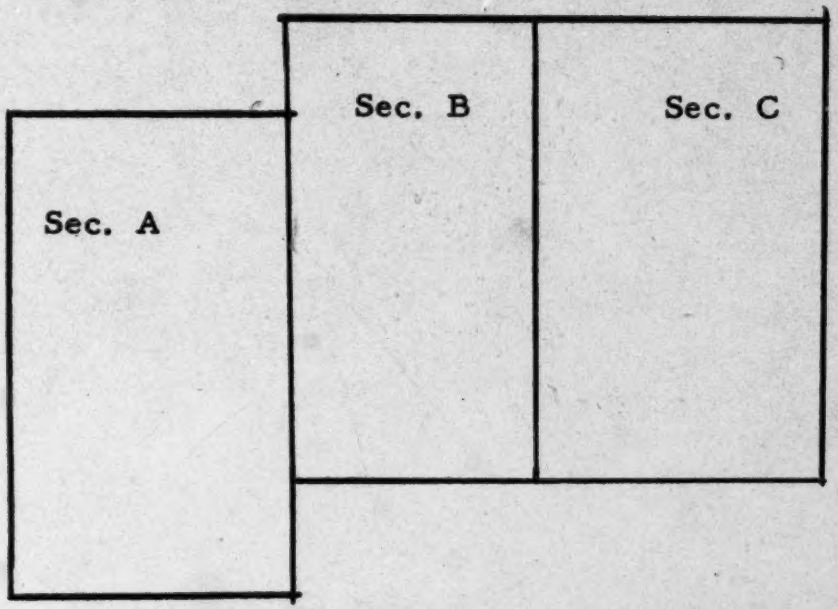
1:Nimuendaju
102, 131, 133, 361, 103

SQ20 Tucuna

Chart of Position of Map on Pp. 5, 6, and 7



1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

131 Tukuna territory and even far beyond, while the banks of the Putumayo-Içá were
101 held by Aruak tribes—the Mariaté, Yumána, and Passé. To the west they had for neighbors the Yáhua and the Péba. Today this former Tukuna territory is divided among Peru, Colombia, and Brazil.

As the Indians of all these neighboring tribes (with the exception of the Yáhua) became fewer or finally disappeared, the Tukuna began to spread out along both banks and on the islands of the Solimões, where many of them live today, as well as on the lakes and tributaries of the right bank. Similarly, they have settled near the Paraná, on the Camatía and along the lower Jandiatuba. Some of their settlements are on the lower Içá, but representatives of the tribe have appeared most recently on the Auatí-paraná, at approximately 66° 30′ W. longitude. The region of the lower Javary, where they were encountered in the past century, they have since abandoned, and likewise they have abandoned the Poreté region.

● 133 The entire Tukuna country is part of the Amazon basin, and in the whole region there is not—in the Brazilian part, at least—even one elevation that merits the name of *serra*, nor can any stones be found except a few gravel beds in the upper courses of the igarapés. Lakes and lacustrine topography are found only in the marginal region of the Solimões and in the lower courses of the igarapés. The jungle centers are firm ground. At some points this solid ground extends to the banks of the Solimões, where it forms enormous bluffs twenty-five meters high or more, which are very apt to crumble, especially in times of excessive runoff, and this causes the inhabitants great inconvenience.

During the summer the low riverbanks are bordered with mud beaches. In the winter they are covered with water and become lacustrine zones, with lakes and sinks in some places more than a league* in width. Few of the numerous islands offer a place of shelter from the regular floods; most of them are inundated in the winter to the point of being uninhabitable. These islands with their low banks are also subject to the effects of erosion and inundation to a prodigious degree, the topography sometimes being completely altered within a few years.

132 The climate is hot and humid, and one feels the lack of ventilation in the jungle. Annually in June and July there are sudden very marked cold spells, accompanied by strong winds from the southeast (not the southwest!) and by fine rains which last from one to three days.

133 The year is divided into a rainy winter and a dry summer. The Solimões floods regularly; beginning to rise in December it reaches its highest point (12 m. above the dry level) in March, April, and May, diminishing gradually in June and July. The months of August, September, October, and November witness the drying up of streams, so that the upper courses of the igarapés become unnavigable. However, there are frequently major departures from this pattern.

137 The virgin Amazonian jungle covers this region throughout. Only at the head-
[134] waters of the Igarapé de São Jeronymo are there elevated spots with sandy soil and low vegetation. The jungle itself is rich in vegetable products, of which only timber and rubber are now being exploited.

136 A few decades ago the region was extremely rich in game, but the rise in price of leather rapidly caused the near extermination of such mammals as the tapir

* The Portuguese league equals 6 kilometers.

[Text continues on page 8]

1:Nimuendajú E-5 (1941-1942) . 1952
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The Solimões River

KEY TO MAP

131.
133●
103
361
102

Rivers and Streams

R42 akiti'
R35 aru-pano
R37 bararí'
R47 Cabeceira do Taxy
R48 Cano do Taxy
R29 čan/matš'
R31 daurš-ki
R44 dočа'nei°
R17 dye'ina
R26 dye'naka
R33 š/ti
R46 š/tiá-ki
R19 šwarš
R52 Igarapé Açá
R16 Ig. Agrš
R3 Ig. Bocury
R15 Ig. Caldeirão
R32 Ig. Calixto
R7 Ig. Capacete
R10 Ig. Capitán
R11 Ig. Caraná
R45 Ig. da Rita
R12 Ig. Irinéu
R53 Ig. Manacá
R2 Ig. Mariaçaçá
R8 Ig. Nuáka
R43 Ig. Panapaná
R14 Ig. Piranha
R6 Ig. Preto (1)
R41 Ig. Preto (2)
R4 Ig. São Antonio
R9 Ig. São Jorge
R40 Ig. São Paulo
R13 Ig. Surubim
R51 Ig. Tauapá
R28 kuai°-ti
R38 kwaiča'ña-ti
R39 Mãia-ti
R22 Mš-ti
R24 Mbši
R27 mš'kira°
R34 mš°-para
R36 na°/na'neñ
R21 napa-ti
R23 pačare'e
R49 Paraná Apára
R50 Paraná das Panellas
R1 Rio Javary
R5 Rio Tacana
R30 taučini-ki
R25 tau-i
R18 tawe'ña
R20 tino-ti

Tukuna Dwellings

T14 Augusto Mocarlo
T4 Ant° Cassimiro
T6 Calixto
T9 Cap. Antonio
T2 Cap. Felix
T13 Custodio
T11 Derô
T5 Julião
T1 J. Tauarí
T12 Nino
T10 ñora'n
T3 Ponciano
T6 Surára (tapera)
T7 taivegi'no

Towns and Settlements

S11 Açaccio
S6 Aljubarata
S16 A. Ramiro
S9 Belém
S5 Capacete
S3 J. Mendes
S14 Laureano Müller
S8 Marupiára
S13 M. Geisler
S18 Mission
S4 Moysés
S10 Palmares
S15 Paraizo
S1 Ramon Castillo
S12 St° Cruz
S2 Tabatinga
S7 Tupy
S17 V° Velha

Lakes

L1 Cajary
L2 Curaná
L3 Lago das Panellas

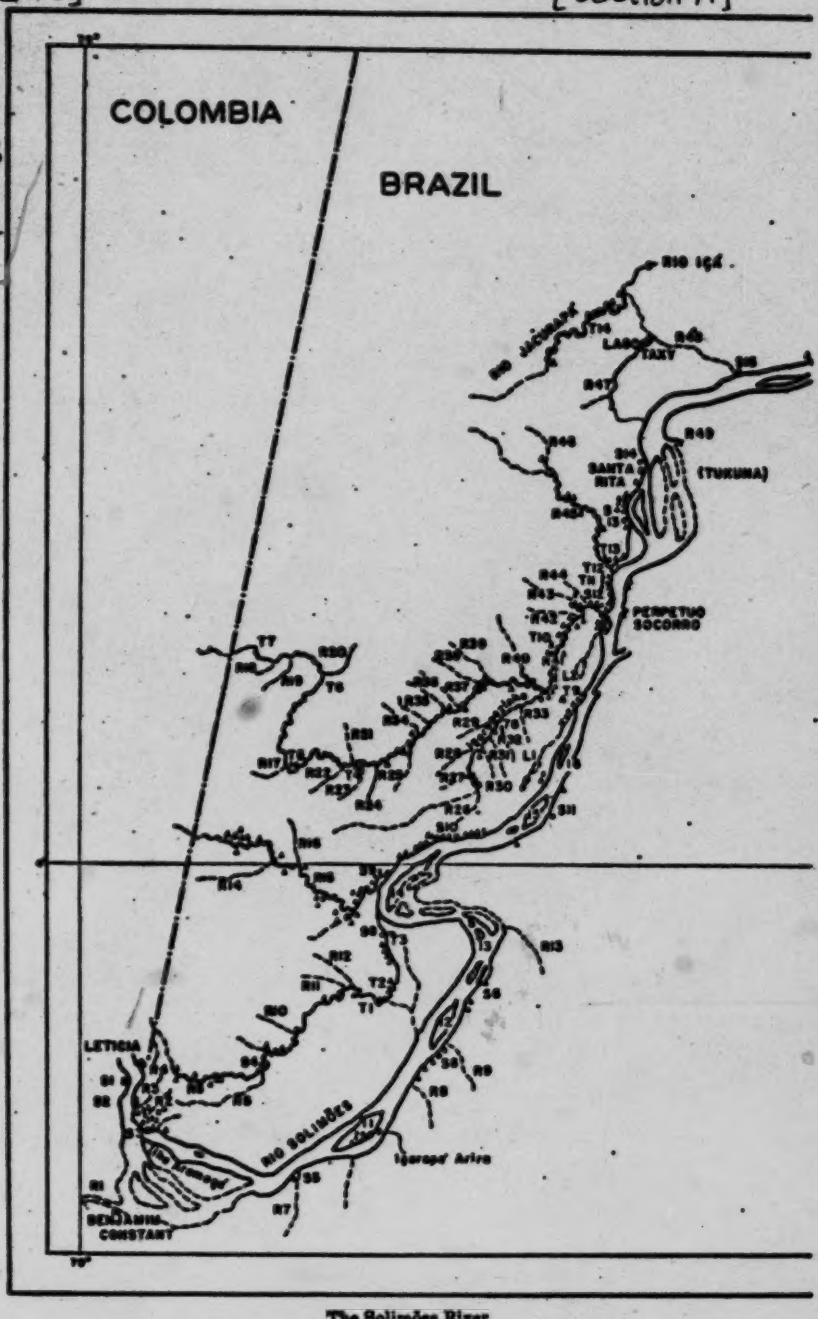
Islands

I6 Ilha Cajary
I5 Ilha Capiahy
I7 Ilha Cariny
I4 Ilha Guaribas
I1 Ilha Sururuá
I3 Ilha Tauará
I2 Ilha Tuberões

1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

[P. 5] [Section A]

131
●133
103
361
102



The Solimões River
(For scale and eastern section, see following pages.)

1:Nimuendajú E-5 (1941-1942) 1952
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131
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103
34
102

[Section B]

THE SOLIMÕES RIVER
(LETICIA TO TONANTINS)

Surveyed by
CURT NIMUENDAJÚ
1941

0 5 10 20 30 40 km.

Scale 1:40,000

- Tukuna dwellings
- Kokáma dwellings
- Kapúchu dwellings

[P. 6]

I:Nimuendajú E-5 (1941-1942) 1952

SQ20 Tucuna SQ20

131
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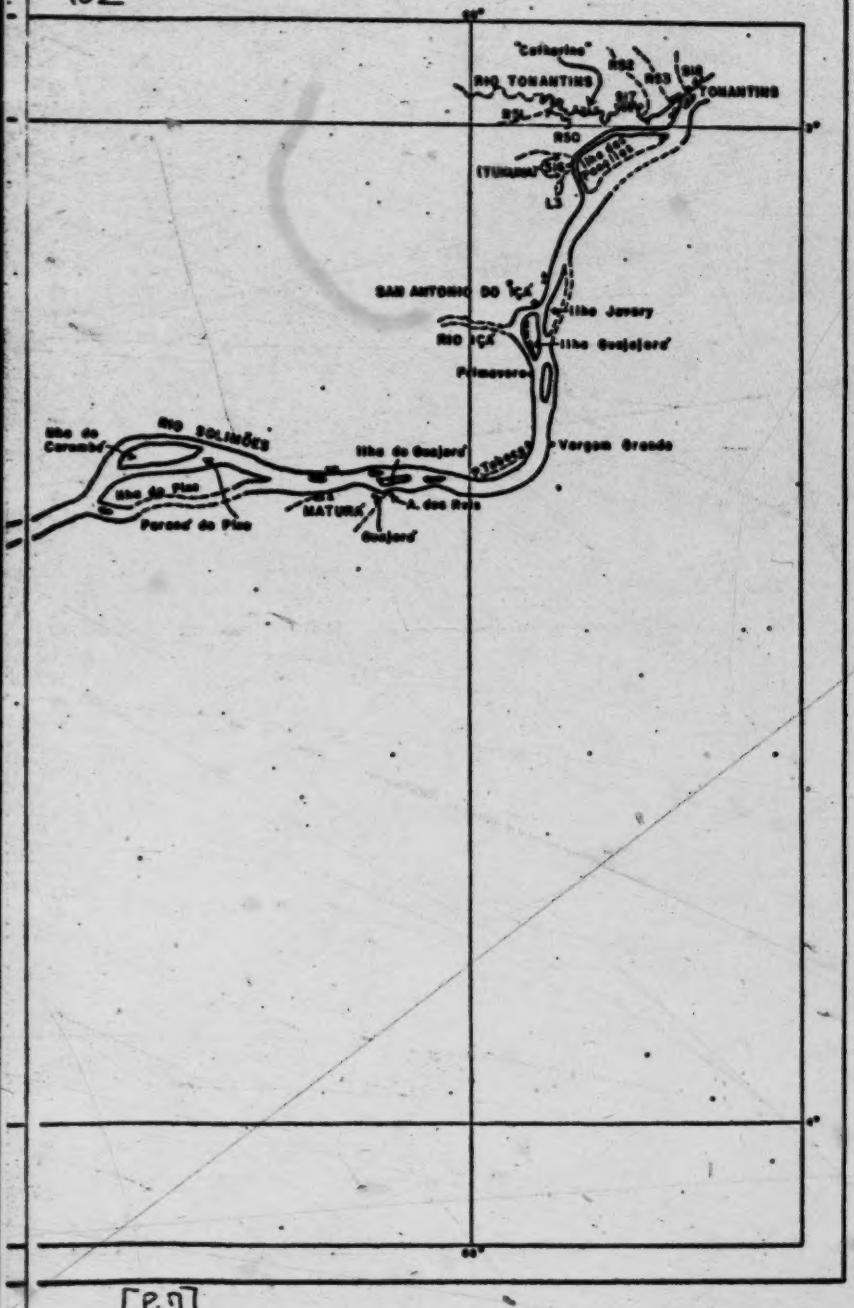
103
361
102

[Section C]



1: Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

137
133

IGAPÓ IN THE TUKUNA HABITAT

[P.191]

2: Nimuendajú E-5 (1941-1942) 1948
SQ20 Tucuna SQ20

THE TUCUNA

By Curt Nimuendaju

HABITAT, HISTORY, AND LANGUAGE

The *Tucuna* (*Tukuna, Ticuna*), not to be confused with the *Tucano*, occupied the jungle tracts of the tributaries of the northern side of the Amazon-Solimões River from long. 71°15′ (Peruaté Island) to 68° 40′ W., and the upper course of the streams on the opposite side of the watershed of the Putumayo-Içá River (map 1, *No. 4;* map 5). They avoided the banks of the Amazon-Solimões, fearing the *Omagua*, their traditional enemies of the islands. When the latter disappeared, the *Tucuna* spread out over the islands and shores of the Solimões as far as the Auatí-Paraná River (long. 66°30′ W.).

The country is flat, covered by Amazonian jungle. A wide strip bordering on the Solimões River is subject to great periodical floods.

The *Tucuna*, inconspicuous in the history of the Amazon, were first mentioned in 1641 by Cristobal d'Acuña.

Rivet (1912 b) designated the *Tucuna* language as "un dialecte arawak très corrompu." Only a part of his list of lexicological similarities appears to be valid, especially as he lacked sufficient reference material on the *Tucuna* language. There is, however, no doubt that the *Tucunan* vocabulary has a number of elements which were borrowed from the *Arawakan* languages, as noted also by Brinton (1901) and Tessmann (1930). *Tupí* influence is greater than Rivet supposed, being revealed in the pronouns, which he noted but did not evaluate. Correspondences with *Yurí* are fewer, but not unimportant. It is regrettable that there is not more phonetic material on this language. The *Tucanan* element, which Tessmann states is second in importance, is, as Rivet also noted, very weak. The *Mura* element postulated by Loukotka lacks absolute proof.

Martius called attention to 11 *Ge* elements in *Tucunan;* Rivet added five more examples. (Both Martius and Rivet include *Camacán* and *Masacarian* in the *Ge* family.) But, of Rivet's 16 *Ge* elements, only 4 are valid, 3 being formed of *Camacán* elements and only one of *Ge* elements.

There is, therefore, insufficient evidence for Brinton's, Rivet's, and Loukotka's inclusion of *Tucunan* in the *Arawakan* family. For the present, it is advisable to follow Chamberlain and Tessmann in considering it a separate language.

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

hundred men. A similar remark applies to the Mayorunas, whose territory stretches for ninety miles along the river Ucayali, and nearly two hundred miles along the Amazon, and yet their population scarcely attains to five hundred individuals.

On leaving the village of Mahucayaté we continued along the right bank, and visited, one after another, the places connected with the mission of Pevas. The page that I had devoted to them, and had calculated on filling, retained its virgin whiteness. At Péruhuaté, as at Moromoroté, I saw nothing but houses shut up, and red or black fowls foraging about in the scrub.

VILLAGE OF MOROMOROTÉ, ON THE RIGHT BANK OF THE AMAZON.

About three miles from Moromoroté a canal, supplied with water by the river, invited us to turn from our course. After rowing for a few moments we floated with its current into a lake of black water, where also debouched, after uniting into a single stream, two little rivers coming from the interior. This lake, which bears the Spanish and Quichua names of Caballo-Cocha (Horse-lake), an etymology unexplained rather than inexplicable, is some fifteen miles in circumference, and in form an almost regular oval. Its brown surface, encircled with slopes of yellow ochre and stunted vegetation, exhibits a singular appearance when the traveller approaches it, as we did, at the hour when the day has ended and the night not yet commenced.

The singular abundance of fish in this lake—let it not displease the illustrious and learned Humboldt—the absolute freedom of its shores from mosquitoes, the indescribable calm and collectedness which one breathes with the very air, and which disposes the mind to reverie or prayer—all these advantages combined have given the missionaries of Pevas the idea of founding a village mission on its banks. A Franciscan monk, come from Pevas with this object in view, has collected there several families of Ticuna Indians previously catechised, and has taken up his residence in their midst. At the period of my visit this village, although it had already been established three years,

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

Next morning, at daybreak, I sallied forth to examine the banks of the Caballo-Cocha. Amongst the beautiful vegetation I found two varieties of croton, a *Carolinea* with sulphur-yellow flowers, and that species of cinnamon-laurel which, on account of the citron-like scent of the leaves and the cinnamon odour of the bark, has obtained in Brazil the name of *canelon*. At this early hour the living creatures which inhabited the waters of the lake crowded to the surface to salute the dawn of light; the young fry leaped joyfully. The *surubis* opened their valve-like mouths, the *matus* exhibited their glistening rose-coloured scales, the dolphins threw water up from their snouts, the lamantins snorted loudly, and the caymans, hidden in the moist vegetation, yawned amorously at the sun, or snapped together their formidable jaws in honour of that luminary.

After sounding the lake and finding that its black waters had a depth of three fathoms, with a bottom, here of clean sand and there of mud, I returned to the mission to take leave of my host. I found him at the door of his house. The reflection which comes with night had favourably influenced the humour of this individual. He almost smiled whilst announcing that breakfast would soon be ready. I thanked him for this forethought, but announced my immediate departure.

"You will not leave without breakfast!" exclaimed he.

"I shall leave without breakfast," I answered.

The astonishment which this announcement caused him was more than a sufficient revenge for the petty annoyance he had caused me, so I added, in order to lessen the shock which my determination seemed to give:

"I have to make my way along the river, and shall not breakfast before reaching Loreto."

On fetching my mosquito-curtain from the room in which I had slept I found two little Ticuna girls in the posture of suppliants. An unhappy shout of laughter which they had been unable to repress during prayers had drawn upon them the punishment of kneeling and gazing, for twelve hours, at the corner of the wall. At the time I entered, the bigger of the two, wearied with counting the bits of straw in the plaster-wall, had closed her eyes, and, squatting down on her heels, slept peacefully. I obtained a pardon for these little girls, who flew from the room with a cry of joy like birds set at liberty.

At the mouth of the channel which connects the lake of Caballo-Cocha with the Amazon my boatmen crossed the river diagonally, in order to reach the village of Loreto, about twelve miles distant. We arrived there about eleven o'clock.

Loreto is the last Peruvian possession which the traveller finds in the eastern part of the river. It has existed thirty-three years. The land on which it is situated, half-ochre half-clay, presents a series of little rounded, juxtaposed elevations, lying in a direction from the south-east to the north-west, and resembling the swellings which are thrown up by active volcanoes. On these little hills, intersected by ravines, are situated sixteen thatched huts, sufficiently detached to prevent the inhabitants from conversing together, even at the top of their voices.

This mournful place, Peruvian by right but Brazilian in point of fact, is inhabited

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

000 by Portuguese merchants, who are occupied with a very restricted trade in sarsaparilla, cotton goods, and salt-fish. If there is little to divert the residents there, at all events [136] mosquitoes are very common, and the chique or *pulex penetrans* abounds; whilst the first feed on your blood, the second, like troglodytes, excavate little caverns and holes beneath the toes, where they increase and multiply, perfectly indifferent to the violent itching which you suffer from their filthy presence.

797 The Loreto factory, in which I lived some days, would not have furnished me much information concerning the original Loreto mission, except for the excursion I made in the company of a very young Portuguese with whom I temporarily shared the dwelling.

[291]

PENANCE IMPOSED ON TWO YOUNG GIRLS.

The égaritéa which had brought me to Loreto had left for Nauta, and it was in a sort of canoe that we ascended the river as far as the Quebrada of Atacoari, where my young man had some business to transact. It was in the interior of this gorge, whence flows a river of black water, that in 1710 the Equatorian Jesuits had founded, under the patronage of Nuestra Señora de Loreto, the first mission of this name, of which [131] there no longer remain any traces. The grandchildren of the converts, Indians of the Ticuna race, now dwell in a state of nature on both banks of the Atacoari.

● 133 The narrow and winding entrance to the quebrada is invaded by the Amazon, whose white waters extend to the distance of a mile and a half inland. Pendant branches and vines, stretching across from one bank to the other, give the outline on the blue sky of those festoons and streamers of which the author of *Lutris* speaks. At the time we ascended, the river, which had been overflowing since the evening, had already covered the banks and their bushes. Little trees, of which the trunks had disappeared, still displayed their leafy tops, and seemed to protest against the inundation.

After a zigzag progress for an hour amid the submerged vegetation, of which our

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

canoe grazed the topmost branches, we passed suddenly from the white waters of the Amazon to the black waters of the Atacoari. Having reached the place where this river bifurcates, we took the left branch, and landed in a little creek, where a few houses were visible. Brazilian soldiers, of the kind who poniard their chiefs under pretext of tyranny, had taken refuge in this spot, and lived conjugally with Ticuna women who had escaped from some mission. These runaway warriors, who may be frequently met with on the canals and igarapés of the Amazon, where the sentence of a court-martial cannot reach them, have sometimes received us in a most hospitable manner, and caused us to wonder at the peaceful tableau presented by their home life. All cultivate a few yucca-roots and bananas, hunt and fish to supply their table, traffic with the river traders in sarsaparilla and chocolate, which they collect in the woods, and from this trifling commerce draw a little money with which to purchase cotton goods wherewith to clothe themselves, and ornaments to bedeck their wives. Exempt from all troubles and anxiety, without ambition or unsatisfied dreams of any kind, these philosophical deserters, under the ban of society, but received with open arms by nature, pass their days happily with the companions of their choice and the little, brown, and hairy marmots which Heaven has been pleased to send them.

The business which brought my young Portuguese to the dwelling of these planters was connected with an order for a load of sarsaparilla which he had received from the Barra do Rio Negro, and which the Atacoari merchant had promised to deliver at the end of the month. The transaction being concluded to the satisfaction of the two parties, and sealed with a dram of rum taken from a common glass, we supped and slept beneath the roof of the Brazilian soldier. The next morning, instead of descending the Amazon, we continued to ascend the course of the Atacoari.

To the square houses of the soldiers soon succeeded the round huts of the Ticunas. These natives, who, as I was informed, inhabited only the banks of the principal river, dwell also, in point of fact, on the banks of the Yacanga and Yanayaquina, two tributaries of the right and left banks respectively.

The first Ticunas we came across made a very bad impression on me. We had just started on our way. It was seven o'clock, and the sun was rising: the more elevated parts of the landscape were already brilliantly illuminated; below all was enveloped in a soft fog; the birds chattered whilst pluming their wet feathers; the flowers, vivified by the freshness of the morning, commenced to exhale their various perfumes; drops of dew trickled slowly from the leaves and fell one by one into the river. Leaning against the side of the canoe, I was idly dreaming, hearing without understanding and gazing without seeing, when, from behind some brushwood which hid from us a bend in the river, issued, or rather shot out, a little canoe manned by two Ticunas, a man and a woman: the man rowed, the woman steered with the paddle; in the centre of their vessel, a mere nut-shell, there was visible a bunch of bananas and edible roots, half-covered with some large cane-leaves. The brilliant green of the fresh leaves, still glistening with dew, contrasted with the blue and vermilion of a tame ara squatting on them. As they were rowing towards us we were able to examine them at our leisure.